



## THE RELIGION OF CENTRAL ASIAN COUNTRIES AND ITS RELATIONSHIP WITH THE POLITICS

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Article history:	Abstract:
<p><b>Received:</b> 11<sup>th</sup> January 2021 <b>Accepted:</b> 22<sup>th</sup> January 2021 <b>Published:</b> 12<sup>th</sup> February 2021</p>	<p>The place and role of Islam in our region has specific distinctive features, in contrast to the areas of traditional distribution of Islam. central Asia is one of the centers of the world Islamic heritage - on its territory the largest religious historical centers are located - Samarkand and Bukhara, it is home to the great hadith theologians Imam Al-Bukhari and Al- Termizi, as well as the great saints - the founders of the Sufi orders - Ahmad Yassawi and Naqshbandi. Central Asia has historically been a link between centers of Islamic civilization in the Middle East and Muslim population Russia - Tatarstan, Southern Siberia, the Volga region, the Caucasus and Transcaucasia, Western China (Xinjiang Uygur Autonomous Region) and North India (Kashmir and Bangladesh). According to the historically established tradition, the indigenous population of the Middle East. In this context it is important to clearly define the relationship between religious beliefs and how it affects the political practices in those countries and identify the threats under the name of Islam .</p>

**Keywords:** : Islam, khanafi, jihad, Judaism, Christianity, Buddhism, five pillars of faith.

Islam, which means "devotion to Allah, obedience" in Arabic, is one of the three world religions, along with Christianity and Buddhism. Islam emerged at the beginning of the 7th century. AD in Western Arabia during the formation of an Arab class state. Islam was influenced by Christianity and Judaism, and partly by Manicheism and Zoroastrianism. A Muslim must observe the "five pillars of faith". The first of them is the recitation of the creed: "There is no God but Allah, and Muhammad is his prophet." Muslims should also perform daily prayers, fast, give alms (zakot) and make the pilgrimage to Mecca (hajj). Other religious ceremonies and rituals of Islam, Muslim holidays (Kurban-bairam, Uraza-bairam, Mavlyud) as well as the "pillars of faith" are of great importance for strengthening the influence of religion on believers. The modern Muslim community has approximately 860 million members in over 120 countries. In 35 countries Muslims make up the majority of the population, in 18 countries followers of Islam are members of influential minorities. Islam is the state religion in 28 countries, including such states as Algeria, Egypt, Iraq, Iran, Morocco, Yemen, Saudi Arabia, Pakistan and others. In Russia, Muslims mainly live in Tatarstan, Bashkiria and the Caucasus. There are also Muslims in Georgia and Armenia.

Since its inception, Islam, like other religions, has undergone changes. The division of Islam into two streams: Sunnism and Shiism, contributed to the ideological development of the religion. With the exception of Azerbaijanis, small groups of Persians and Kurds living in Turkmenistan and the Bukhara region of Uzbekistan, all Muslims of the CIS are Sunnis.

Shiites live in the Gorno-Badashkhan Autonomous Region of Tajikistan, sectarians called the Ismailis. Groups of followers of various mystical and ascetic Muslim teachings of Sufism (Muridism) are active in Chechnya, Ingushetia and in some regions of Dagestan and Kazakhstan. The activities of Muslim communities in Central Asia are managed by the Spiritual Administration of Muslims, located in Tashkent.

In five former Soviet republics and now new independent states states of Central Asia: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan -predominantly gives the Muslim population and lordsaa there are rigidly authoritarian methods of control amangement. They are all secular statesaa with constitutions that promise freedom of religion religion and religion and prohibiting discrimination based on religion. After independence in 1991 year, there were frequent violations religious rights of citizens, including rights of Muslims. Many of these violations are repressive regimes seek to justify by arguing that members of religious associations involved in the activities of such organizations ttsy as "Hizb ut-Tahrir" (Party of Islam- liberation) and the Islamic movement Uzbekistan, branded as terror Christian, or sympathize with such organizations and thus can viewed as a threat to conservation the political power of these regimes. This article discusses the violation of the religious rights of Muslims in Central Asia, already committed

After the respective countries abandoned Marxism-Leninism. It begins with a description of the situation with religion and the media in the region one and a review of previous studies. The next section presents a brief overview of government regulatory measures violation and restrictions on religious practice of confessing Islam, based on togo - reports of international law protective organizations. Then, using the methods of qualitative content analysis, coverage of the problem by Western news services are primarily located information service "Forum 18". In conclusion, the the meaning and consequences of that the fact that Western media do not cover such violations of rights, and suggestions are made on possible directions for future research. Religion and Politics After the dissolution of the USSR in 1991, these five countries received independent religion in their lives was intertwined with politics as closely as in the days of communism, for 70 years of official atheism in the region, for a long time under the influence and power of Russia, politics was intertwined with the struggle against religion. The Bolshevik Revolution created a split between conservative Muslims manami associated with the circles of the ulema and reformist (or revolutionary) Jadids ("renovationists"). After coming to power, the Bolsheviks began to A. Khalid described it as an attack on Islam: "It is in the matter of religion that more wikis have never been able to find common ground with local reformers. The program of the Jadids was largely based on the modernization of their religion. Pain the Sheviks did not need any religion at all ". After independence, all regimes remained tightly controlled religious life. They were motivated in part by fears that Islamic fundamentalism or political Islam can take away their power. As E. McGlinchey writes, "the post-Soviet the Uzbek government is trying to control Islam in much the same way as tries to control many other aspects of life in Uzbekistan ". Political leaders fear that Islam will destabilize their regimes: after terror Acts in the United States of 11 September 2001 and subsequent incidents in the region, which many associate with the actions of radical groups, such the explanations seem more obvious than ever. As noted by Ya Roy and A. Weiner, the respective governments "almost see in Islam a potential a hotbed of subversion and "terrorism". In Central Asia, Islamic some resurgence followed the collapse of the Soviet Union and helped fill the ideological the logical vacuum created with the departure of Marxism-Leninism, primarily for relatively young Muslims. For example, in Turkmenistan, where there was controlled revival of Islam ", the number of mosques increased from 4 at the end

Among the reasons for this state of affairs are religion, cultural traditions and the legacy of a long era of atheism. Geography also plays a role. What R. Podoprigrora says about Kazakhstan, a region "remote from the main Muslim centers", where "other religions, especially Christianity and Buddhism, also participated in the formation of the religious atmosphere," is true for all of Central Asia. Within these countries, there are marked differences in the prevalence and strictness of religious observance. Thus, in the capital of Uzbekistan, Tashkent, the share of practicing

Muslims and people attending mosques is lower than outside; the same difference is observed in Kyrgyzstan, where residents of the more traditional South are generally more devout than residents of the North, including residents of the Kyrgyz capital, Bishkek. But there are significant differences in the nature of religious activities. In two decades of independence, religious The demography of the region has changed significantly due to the massive emigration of residents of Russian, German and Jewish origin, whose families have sometimes lived there since the 19th century. Among the reasons for their emigration were those related to ethnicity: prejudice against them, problems of language and cultural Although the predominant religion is Islam, the region as a whole is characterized by sufficient religious diversity. However, no country in the region can match Kazakhstan. It is said to have more than 4,000 religious groups of forty-six faiths with 1,400 mosques. 257 churches of the Russian Orthodox Church, 600 Protestant chapels, 82 monuments of Rome-catholic church and 28 synagogues. Agreeing with the statistics it can be concluded that Islam is the most widespread of all the other regions among 5 countries.

Most of Asia professes a moderate Hanafi madhhab - one of the traditional trends of Sunni Islam. According to historical facts, Islam penetrated this region at the end of the 7th century. And after a certain time, Islam has absorbed generally accepted norms and historical traditionalism. Islam as a factor of stability and as a tool against external enemies was used by the rulers of the Central Asian region. As one of the prominent Tajik historians K. Abdullaev noted on this occasion, Islam has played and is playing an important, but not decisive, role in public and political the life of Central Asia. For many centuries, he was an important re- promoter of social and political relations, ensuring legitimacy and strong stability to the regimes of Central Asia. In exceptional cases, use of Islam served as the basis for jihad - mass mobilization to repel external aggression, in particular colonial campaigns and imperial conquests Religious aspects in life without radical changes peoples of Central Asia remained until the end of the 19th century. With victory the Bolshevik revolution in Russia and the formation of the USSR, the peoples of Central Asia has experienced an unprecedented shift in ideological orientations. Besides forced and unnatural planting of communist ideas in societies that were actually in the formation of feudalism, the region was cut off from the rest of the Muslim world. In the heat of the propaganda struggle the Soviet punitive system repressed thousands of clergymen, destroyed hundreds of mosques and madrassas. Many of them represented enormous historical and architectural value. It was even declared "godless five-year plan ". During the Great Patriotic War, the attitude of the leadership The Soviet Union to religion is changing. On the one hand, to defeat fascism the state had to use a huge army, and, of course, to attract the believers needed an ideological attitude. In these cases, use different channels, like ideology - jihad, that is, the defense of the homeland from external enemies. On the other hand, Great Britain and the United States, due to the fact that the USSR was considered an atheistic country, allegedly did not want to help him in the war against Germany.

On the territory of the USSR in 1943, four spiritual centers were created for Muslims, one of whom was SADUM (Central Asian Spiritual Administration Muslims) in Tashkent, which began to coordinate the activities of religious organizations of Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan and Turkmenistan. Two educational institutions were established under the jurisdiction of the Spiritual Administration of Muslims for training imams of mosques. This is the Mir Arab madrasah in Bukhara and madrasah Barakkhan in Tashkent. Even today, most of the imams of mosques not only Central Asia, but also many countries of the post-Soviet republics are graduates of these madrasahs.

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